

Program Of Advance FMB's Big 1964 News

The countdown has begun on the most ambitious plan of advance in the history of Southern Baptist foreign missions.

The goal is 5,000 missionaries. The present number is 1,901. That leaves 3,099 to go.

Missionaries

Adoption of this goal of missionaries, along with a program of work which they will make possible, was the big news made by the Foreign Mission Board in 1964.

The year ended with an overseas staff of 1,901 (including 39 missionary associates) serving in 56 countries. Missionaries were assigned to three of the countries—Luxembourg, Togo, and Yemen—during 1964.

Appointments and employment of overseas staff during the year totaled 156, second only to the 195 additions in 1963.

In April, when the new program was adopted, Dr. Baker J. Cauthen, executive secretary of the Board, gave this challenge: "Southern Baptists will grow or fail to grow partly in terms of our concern for the world. God has not given us our current resources that we may use them

upon ourselves; God's purpose will go on regardless of Southern Baptists, but the question for us is, 'Will we go where he wants us to go?'

Budget

In October, the Foreign Mission Board adopted its largest budget—\$22,931,048.76 for 1965, providing an increase of \$1,548,016.80 in the operating section.

The 1963 Lottie Moon Christmas Offering (received in 1964) reached \$10,949,857.35.

The Board received Advance Program funds at the end of 1964 for the first time since 1960. The amount in hand on the last day of the year was \$755,995.91, and it was expected that an additional check from the Executive Committee of the Southern Baptist Convention would push the total beyond \$1,000,000. Cooperative Program money received after the Convention's operating budget is met is called Advance Program funds, with the Foreign Mission Board getting 75 percent this year.

Journeymen

The new program of advance added a category to a missionary personnel—mis-

(Continued on page 5)

Music Workshop To View Programming

NEW ORLEANS — The role of music in church programming will be a daily feature of the 1965 Church Music Workshop at New Orleans Seminary, February 2-5.

Sponsored by the seminary and the church music departments of Mississippi and Louisiana, the workshop is planned to aid church music workers, both professional and volunteer, throughout the Southern states.

The church programming emphasis, a 1964 proposal by the Baptist Sunday School Board to define and coordinate the work of the church, will be explained at the workshop by Dan C. Hall, music secretary for the Mississippi Baptist Convention and former associate in the Church

Seven Appointed Under Urban-Rural Missions

ATLANTA (BP) — The Home Mission Board of the Southern Baptist Convention has appointed seven missionaries to various ministries across the United States.

The January appointments make a total of 2,372 missionaries now serving under this agency, most in cooperation with state mission boards.

Appointed under the Urban-Rural Missions Department, Joe A. Mauldin becomes a pastoral superintendent of missions to Mesa, Ariz.; Tommy Austin becomes a superintendent of missions to Lancaster; James R. Rigler, a mountain missionary to Bijou; and James Warren, a superintendent of missions to Ukiah—all in California.

Foy O. King becomes a mountain missionary to Pukalani, Hawaii; Durward Hazard, a pastoral-superintendent of missions to Taylorsville, Ind.; and Willard Martin, a superintendent of missions to Monroe County, Mich.

Music Department, SBC, at Nashville.

"Since Mississippi has been chosen as a pilot state to test the Sunday School Board's Church Programming in Music, Mr. Hall's discussion will be extremely valuable to Mississippi music ministers," said director of the workshop William Hooper, interim dean of the New Orleans Seminary School of Church Music.

Other features of the five-day conference include sessions, conducted by the nine workshop faculty members, on anthem reading, changing trends in hymnology, association music programs, and low and high voice repertoires.

Mabel Boyer, founder and director of the Children's School of Music, Atlanta, Ga., will conduct sessions in graded choir techniques. Choral techniques will be discussed by R. Paul Green, professor of music at Houston Baptist College, Houston, Texas.

Further information about the workshop program and registration may be obtained from Dean William Hooper, School of Church Music, New Orleans Baptist Theological Seminary, 3939 Gentilly Boulevard, New Orleans, Louisiana.

Mission Receipts Up 9.3 Per Cent

Mississippi Baptist Cooperative Program receipts for the first two months of this convention year, November and December, totaled \$425,581.32, according to Dr. Chester L. Quarles, executive secretary-treasurer.

This was an increase of \$36,034.09 or 9.3% over the amount given during the same period a year ago, he said.

Receipts for November were \$14,402.07, compared to \$181,814.09 given in November a year ago. December receipts totaled \$231,179.25, compared to \$207,733.14 received in December a year ago.

Southern Baptists, Ecumenism

By Dr. Wayne Dehoney, President Southern Baptist Convention

Reprinted from Christianity Today

Southern Baptists have generally believed that the ultimate objective of the current ecumenical thrust is organic union. We have assumed that denominational distinctions would be dissolved and the autonomy of local churches would be swallowed up in the evolving monolithic hierarchical structure.

We have quite frankly declared little interest in such a movement. Deep convictions rooted in our heritage have led us to this position. We believe that there are values in these loyalties that are relevant to issues facing Chris-

tianity in this decisive day.

Why have Southern Baptists not been identified with the contemporary ecumenical movements?

ECCLESIOLOGY

A major reason is our ecclesiology. The Southern Baptist Convention is a federation of independent democracies, local churches that recognize no ecclesiastical authority superior to themselves.

This denominational structure creates a mechanical problem with regard to the NCC and the WCC. These ecumenical councils are composed of denominations. They do not accept affiliation by local churches, and no centralized body or convention can deliver the 33,000 local Southern Baptist churches as

a unit into any such ecumenical affiliation or corporate unity.

However, in my opinion, not many individual churches would join the NCC if this mechanical barrier were removed. For this ecclesiology is a basic tenet of our Baptist heritage. We believe that the local church is the highest tribunal of Christendom. It is its own and final authority, subject only to the will of Christ, its head, as expressed by the democratic action of its members.

Baptists have an innate fear of the centralization of ecclesiastical power even within our own ranks. We draw back from any entanglement that threatens to compromise the authority and autonomy of the

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The Baptist Record

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Week of Prayer FOR HOME MISSIONS MARCH 14, 1965



Our Land Shall Own Thee Lord Annie Armstrong offering

GOAL \$3,690,000

FEBRUARY PREPARATION MONTH—

Week Of Prayer March 7-14

February is preparation month for the Week of Prayer for Home Missions with the Annie Armstrong Offering which will be observed beginning March 7. The week of special emphasis on home missions is sponsored by Woman's Missionary Union.

The theme this year for the Week of Prayer is a phrase in the hymn, "From Ocean unto Ocean." This affirmation, "Our Land Shall Own Thee Lord," is teamed with the Scripture, Psalm 33:12.

The Convention-wide goal for the Annie Armstrong Offering is \$3,690,000.

Of this sum, \$90,000 will be used for special mission projects: (1) Navajo Training School, Farmington, New Mexico; (2) new mission centers in "Pioneer" areas, including Cincinnati, Gary, Detroit, Omaha, Salt Lake City (3) Additional mission pastoral aid, including Los Angeles—\$25,000. Other allocations for the offering include operation of various programs of the Home Mission Board; mission buildings; and church site

pentance, dedication, and commitment. We must—in our lives, our decisions, our tomorrows—come to the place where we sincerely recognize Christ as Lord of our lives. This does not mean lip service, but heart service.

Without the power of the Holy Spirit in our lives God cannot use us to win our beloved but lost countrymen to Christ as Saviour and Lord."

Dr. Arthur B. Rutledge, executive secretary, Home Mission Board, in the same issue

of royal Service, states, "Funds are needed urgently for the extension of the gospel into areas of spiritual need and neglect in our beloved United States. The Annie Armstrong Offering for Home Missions, increasing each year, provides extremely significant support for home mission work. It is combined with Cooperative Program funds to provide continuing advance in the effort to claim 'our land for Christ.'

Assistance to parochial schools, he charged, would not be in the public interest and would establish a tie between state and church.

Generally, the POAU official said, church-state conditions in the U.S. are worsening—"Almost every government program would siphon off public money in violation of church-state principles."

He noted POAU's action in becoming party to a Maryland suit contesting state aid to four church-related colleges. The Methodist Church, of which he is a minister, is involved in the action, he added.

Dr. Southgate said he was not enthusiastic over the possibility that the Second Vatican Council's next session would produce a pronouncement on religious liberty. "It will probably be one more of religious tolerance than religious liberty," he said.

The deacons took two votes on the matter before coming in with their recommendations. On the Monday night after the students applied, deacons voted by an unanimous figure—but a close margin—to deny their applications for membership.

A few days before the church's annual business meeting, however, at which the membership question was on the agenda, the deacons changed their recommendations to:

1. Make an exception to established policy and let the two students be accepted "Under the watchcare of our church."

2. Authorize a deacon-directed study of up to six months of the established policy on Negro members and "Procedure of accepting"

(Continued on Page 2)

Conference On Evangelism Set

"True Worship" will be the theme for the annual State Evangelistic Conference to be held in Harrisburg Church in Tupelo Feb. 9-10, according to Rev. L. Gordon Sansing, secretary of evangelism, who will direct the conference.

Over one thousand Mississippi Baptist pastors and other church and associational leaders, from every section of the state, are expected for the event.

Features visiting inspirational speakers will be Dr. Carl Bates, pastor of First Church, Charlotte, N.C., and

POAU Official Forecasts Suit On School Aid

DALLAS (RNS)—An official of Protestants and Other Americans United for Separation of Church and State (POAU) said here that his organization would institute legal action to test the constitutionality of any education aid legislation involving assistance to parochial schools.

Dr. Herbert Southgate of Washington, D.C., director of church relations of POAU, commented on the Johnson Administration's program in an interview. He was here to address the Dallas Baptist Pastors Conference.

In vigorously opposing portions of the President's aid-to-education program, Dr. Southgate noted that much of it was applicable to the anti-poverty campaign. "It's not that we are against poor people," he said, "but that we are opposed to any violation of church-state separation principles."

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The suggestion is made by John Alexander that the Tithe Now emphasis be made now with the pledging of the 1965-66 budget as the final phase

(Continued on page 2)

Dedication Held for Restored Church

The new building of the Christian Union Baptist Church in north Jackson, which was destroyed by fire July 19, 1964, was dedicated in appropriate ceremonies Sunday afternoon, Jan. 24.

The brick building, not quite yet finished, was filled to overflowing with people of both races, Negro and white.

Newspaper from press, television and radio, including the major television networks, were present to record the historic service.

This church is one of the 13 Negro churches in the state being assisted by the interfaith Committee of Concern and was the first to be dedicated.

Dr. Wm. P. Davis, Jackson, chairman of the committee, presided over the service upon the request of Rev. E. D. Hogan, pastor.

Points To Lamb
The speaker took his text from the words of Jesus Christ who said, "Destroy this temple and in three days I will raise it up." Continuing, he said: "I would remind you that your message should, like that of John the Baptist, point all men to the Lamb of God." (Continued on Page 3)

Plane Crash

Injures Former Missionary

WOODVILLE, Tex. (AP) — A light plane carrying a former Southern Baptist missionary and a Baptist layman crashed here, badly injuring T. V. "Corky" Farris and killing the pilot. Len Rogers of Duncanville, Tex., a Baptist deacon.

For more than 40 hours, Farris lay beside the plane, cold and temporarily partially paralyzed, waiting for help to come.

Pulling his body with his elbows, he crawled nearly 200 yards towards a highway 400 yards from the wreckage, but passed out because of the strain and shock.

Three days after the crash, Farris was in a Woodville Hospital in good condition. He suffered bad bruises, a cracked rib, and chipped vertebrae.

Farris is associate in the Evangelism Division for the Baptist General Convention of Texas, and for six years was a Southern Baptist missionary to Japan.

Rogers was a builder who gained nation-wide fame when he constructed an underground home in Duncanville, Tex., a Dallas suburb which was featured in a World's Fair Exhibit.

Plane Crash Kills Drake

FRESNO, Calif. (BP) — James H. Drake, field director of the broadway plan of church finance for the California Baptist Foundation, here, was killed instantly when his Cessna plane crashed into a vineyard near Cawthers, Calif., Jan. 10. Drake, who came to the foundation in 1964 was on his way to fulfill two preaching engagements and hold a church finance conference when the accident occurred. He is survived by his widow.

Baptist Gives Campsite To Methodists

ATLANTA, Ga. (RNS) — A Baptist donor has made it possible for Atlanta area Methodists to buy a 497-acre mountain campsite in Chattahoochee National Forest.

Dr. Candler Budd, superintendent of the Atlanta-Marietta Methodist District, said the anonymous benefactor gave the district \$11,697 to buy the site near Calhoun.

Methodist churches in the district plan a \$100,000 fund-raising campaign to build on the campsite this year. A chapel is the first scheduled construction.

Edna Benson Retires At Board

NASHVILLE — Mrs. Edna Benson, an office secretary in the Sunday School Board's Sunday School Department, retired Jan. 1 after more than 25 years of service.

Mrs. Benson chose an early retirement because of ill health since a heart attack in 1956.

For 32 years she was superintendent of the Intermediate Department at Edgefield Baptist Church here. She conducted conferences for intermediate workers at clinics and enlargement campaigns and at Ridgecrest (N.C.) Baptist Assembly.

Three out of four Americans are now covered by some form of health insurance.



MEMBERS OF the new Christian Action Commission of the Mississippi Baptist Convention, who met in the Baptist Building, Jackson, on January 21, and organized for their work. Seated, left to right, W. B. Rives, Jackson, Secretary; Rev. Eldie F. Hicks, Waynesboro, Chairman; Rev. Lloyd Sparkman, Biloxi, Vice-Chairman; Dr. Chester L. Quarles, Jackson, Executive Secretary-Treasurer of the Mississippi Baptist Convention Board and M. F. Rayborn, Meridian. Standing, left to right, Rev. W. G. Watson, Jackson; C. O. Trevor, Houston; Rev. James Walker, Flora; D. R. Sanderson, Laurel; Rev. Ivor Clark, Macon; D. B. Courtney, Florence and Rev. Rowe Holcomb, Hazlehurst.

Christian Action Commission Meets

The Mississippi Baptist Christian Action Commission met in Jackson for organization on Thursday, January 21.

Officers elected were Rev. Eldie Hicks, Waynesboro, chairman; Rev. Lloyd Sparkman, Biloxi, vice-chairman; and Mr. W. B. Rives, Jackson, Secretary.

Other members of the commission are Rev. Ivor Clark, Macon; Rev. James Walker, Flora; D. B. Courtney, Florence; Rev. W. G. Watson, Jackson; Rev. Samuel Shepard, Tupelo; Rev. Rowe C. Holcomb, Hazlehurst; D. R. Sanderson, Laurel; C. O. Trevor, Houston and M. F. Rayburn, Meridian.

This commission was appointed at the 1964 Mississippi Baptist Convention, by action of the 1963 convention. It takes the place of the old Temperance Committee of the Convention Board, but is to have a much larger scope of work.

The Long Range Study Committee of the Mississippi Baptist Convention recommended, in its partial report to the 1963 convention, that this commission be established in lieu of the old Temperance Committee.

The 1964 convention adopted the Study Committee's recommendation that the new commission "work in the following areas and others as the need arises: (1) The alcohol problem. (2) The narcotic problem. (3) Other moral problems. (4) Social problems. (5) Church-state relations. (6) Christian citizenship. (7) Christian home life."

Methods and procedures suggested by the convention are (1) Publications. (2) Education through workshops. (3) Associational organizations.

The action of the 1963 convention instructed that the commission be elected by the 1964 convention, and that "they be ready to make specific recommendations as to work, personnel, and budget at the 1965 Convention."

Thus the commission is now simply organizing and exploring a plan of work to present to the 1965 convention, but will actually begin to function as a commission until after that convention approves its proposed program.

The Temperance Committee will continue its service through this year.

United States credit union memberships topped the 15-million mark in October for the first time in the movement's history. At the same time, worldwide membership in credit unions rose above 19 million.



L. M. LANIER, business manager, (left) and Dr. R. A. McLeomore, president, of Mississippi College, look over a copy of the original charter of the college.

MC Celebrates 139th Birthday

Brimming over with historical lore, Mississippi College quietly celebrates its 139th birthday this month.

It was Jan. 24, 1826, that the state legislature granted nine private citizens a charter that was the beginning of the state's oldest institution of higher learning.

Today the college stands as a living memorial to that small band of ambitious men who started the school "for the cultural benefit of their sons and daughters."

From meager one-teacher school of 30 pupils crammed in a small building on a five acre plot, the college has grown to its current status of a faculty of almost 100, a 12-month enrollment of 2,537, housed in 19 permanent buildings situated on 280 tree-covered acres.

Acquired by the Mississippi Baptist Convention in 1850 after several years under Presbyterian control, the college is the second oldest Baptist institution of learning in the country.

Richmond Church

(Continued from Page 1)

church members in light of changed world conditions."

3. Defer any further exceptions to the established policy until this study has been finished and had been acted on by the church.

The estimated 1800 persons present for the church business meeting made only one change in the deacons' recommendations, but it was a significant amendment. They struck the words, "Under the watchcare," and substituted "Into the membership" which gave the students full membership standing.

The students are Adedokun A. Oshoniyi and Gideon S. A. Adegbile, both juniors at Virginia Union University, a Baptist school here originally established for Negroes by the American Baptist Home Mission Society.

Officially the pair come into the church by transfer of letters. Oshoniyi comes from the First Baptist Church of Ishokum, Oyo, Nigeria. Adegbile belonged to the Baptist Chapel at Ibadan, which is a mission of the First Baptist Church of Ibadan, Nigeria.

The business meeting was closed to non-members of the church and to the press. After the four-hour night meeting, Adams called reporters into his study for an informal press conference at which he and the chairman of deacons answered some questions.

They declined to disclose the vote counts. Presumably the three-point deacon recommendations were voted on item by item, with discussion pro and con on the floor by church members on each point.

Members of the church dis-

closed to a Richmond newspaper the ratio was 8 to 6 on the vote to amend the recommendation from watchcare to membership, and 7 to 5 on the vote to pass the recommendation as amended.

Adams said also, "For the next six months (the study period) we are in the same place we have been since 1840."

Although the church conducts an annual business meeting each January, and does not have regular monthly business meetings as do some Baptist churches, presumably it will call a special business meeting when the deacons are ready to report.

Brazilian Baptists To Launch Big Crusade

BELEM, Brazil — January 12 — They spent four and one-half hours—two in canoes on the Amazon and two and one-half in a truck—getting to Belem, and because the truck broke down, most of the night getting back to their homes in the village of Tracatuera da Ponta, in the state of Para, Brazil.

These 60 persons were among the 2,000 who attended one of several rallies in the state of Para to get ideas and inspiration for the nationwide Baptist evangelistic campaign to be launched at a rally in Rio de Janeiro on January 31.

250,000 Baptists

The gigantic effort, already a movement among the 250,000 Baptists of Brazil, has grown from an idea, born in the heart and mind of Dr. Rubens Lopes, president of the Brazilian Baptist Convention, shared with Southern Baptist missionaries in the country in the summer of 1963, and adopted by the Convention in January, 1964. Though planning and preparation have been underway for more than a year, the Brazilian Convention will officially open the crusade with a mass meeting in the giant Maracana Stadium in Rio following its 47th annual meeting at the end of January.

Baptist leaders expect to fill the big soccer stadium (said to be the largest stadium in the free world) with 200,000 people. Main speaker will be Dr. Joao Soren, Rio pastor and president of the Baptist World Alliance.

The rallies in Para were among the local meetings held all over Brazil (about the size of the United States). Some of the preparatory meetings became revivals with numbers of persons professing faith in Jesus Christ and young people resolving to give their lives in vocational Christian service.

The real crusade services will begin in March in southern Brazil and continue into June in the North. The country has been organized into 10 regions for administrative purposes in enlisting all of the 2,000 Baptist churches and approximately 4,000 preaching places. All are expected to hold evangelistic services.

Diversity

In a country noted for diversity of races, climate, and terrain, Baptists of Brazil have achieved remarkable unity in the purposes and organization of this special effort. The goals of the campaign are doubling the number of baptized believers, organizing 300 new churches, and the calling out of many for Christian vocations.

A religious census will be taken in each Baptist church and mission vicinity before the crusade services begin. A tract setting forth the gospel message in simple terms will be left in each home visited. Forty million have been printed.

Census

Here in the state of Para, where Dr. Thomas E. Halsell,

bines individual and mass evangelism.

Rev. Jussie de Souza, president of the Equatorial Baptist Theological Seminary, Belem, and participant in local activities pursuant to the crusade, says the answer to the problems of individual Brazilians and of the country is changed lives. Those who accept Christ as Saviour get a new vision of life," he says. "They get new insights and hopes which can lift them out of misery and poverty."

The theme of the crusade is "Christ, the only Hope." The crusade symbol, used on posters, banners, and pennants throughout Brazil, combines the theme with a drawing of a small sailboat on the open sea, the mast and spar forming a cross on the white sail.

Evangelism

Thus, the movement com-



HIRAM ROJO (left), Brazilian Baptist who directs public relations for a large importing firm in Belem, Brazil, and Dr. Thomas E. Halsell, missionary, discuss uses of one of many posters concerning the nationwide Baptist evangelistic crusade to be held in Brazil.

ANNIE ARMSTRONG OFFERING—

\$75,000 Earmarked For Los Angeles Mission Thrust

LOS ANGELES — Southern Baptists in this metropolitan area of seven million people will intensify their efforts in church extension with \$75,000 expected to come from the annual Annie Armstrong Offering for Home Missions and the Cooperative Program.

The advance section of the 1964 Cooperative Program provided \$50,000 for Los Angeles, and this spring's Annie Armstrong Offering allocates \$25,000 for the area.

The annual home mission emphasis in Southern Baptist churches includes a study of mission books, the Week of Prayer for Home Missions, and the special offering for home missions. This year the offering goal is \$3,600,000. March 7-14 are the dates for the week of prayer.

Harold C. Bennett of Atlanta, secretary of the metropolitan missions department of the Home Mission Board, recently participated in an intensive study of the Los Angeles area.

Seven Associations

Baptists have seven associations and 145 churches with in Los Angeles and Orange counties.

The study and projection for future work is a co-opera-

tive effort of the associations, the state Baptist convention, and the Home Mission Board.

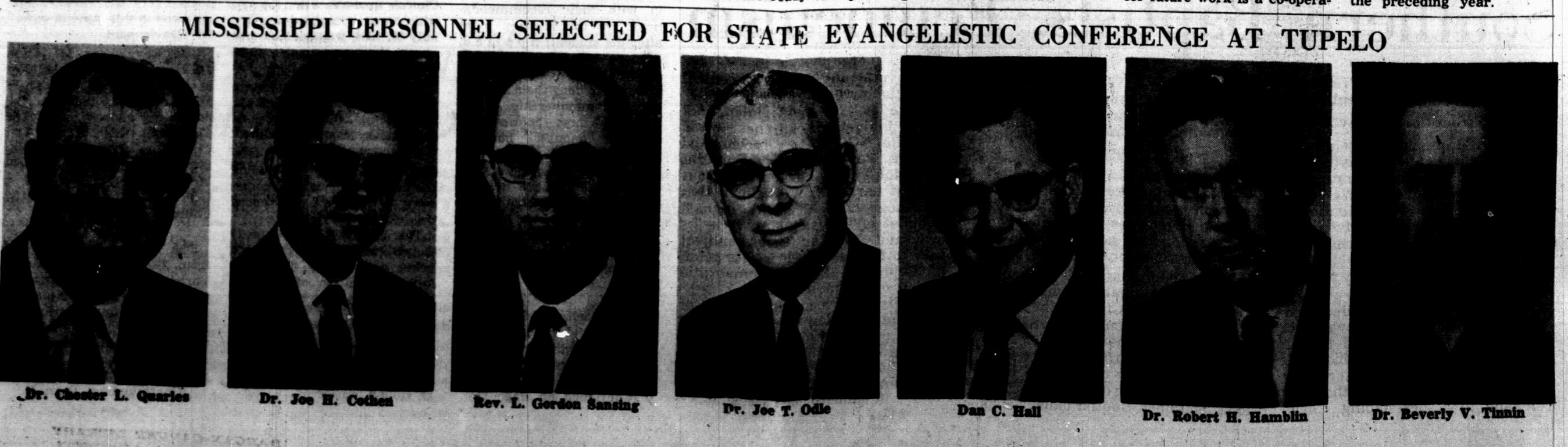
The \$75,000 allocation will make possible regular, special, and even supply pastors in starting missions, as well as rental for meeting places, and purchase of church sites.

"There are 15 places in the area listed as urgent for church extension funds," Mr. Bennett said. "In the study I came to a new conviction of the many mission opportunities facing Southern Baptists here."

"I strongly believe that we have an open door of opportunity which we must enter now. Much good has been done in days gone by but the time has come for a renewed effort. These funds form an important part in entering this door."

American people apparently were healthier during the twelve months ending in June, 1962, than the year before. The estimated 387 million acute illnesses and injuries requiring either medical attention or restriction of daily activities from July 1963 through June, 1964 showed a reduction of 13.4 million from the preceding year.

MISSISSIPPI PERSONNEL SELECTED FOR STATE EVANGELISTIC CONFERENCE AT TUPELO



Dr. Chester L. Quarles

Dr. Joe H. Cohen

Rev. L. Gordon Sansing

Dr. Joe T. Odle

Dan C. Hall

Dr. Robert H. Hamblin

Dr. Beverly V. Timm

Youth Faces Spiritual Vacuum, Hiroshima Pastor Declares

PORLTAND, Ore. (RNS) — Rev. Kiyoji Tanimoto, founder of the Hiroshima Peace Center and pastor of Nagasaki United Christian church in Hiroshima, said here that fear of "pseudo" religions has led Japanese authorities to ban all religious teaching in public schools.

He is delivering a series of lectures throughout the state, sponsored by the Oregon Conference of The Methodist

Church. He was pastor of the church during World War II when Hiroshima was leveled by an atomic bomb.

Because of this closed-door policy, Mr. Tanimoto declared, "there is a spiritual vacuum in the minds of young students."

One of the "pseudo" sects he named was Sokagakkai, a religion which emphasizes success in business endeavors.

"It will fail, though," he predicted. "It is terribly difficult for us Christians to approach older people. . . . youngsters have more receptive minds and accept new ideas quickly. Old people think Christianity is foreign."

The church must be diligent in seeking out converts and keeping present members inside the fold, and the best way to carry this out, he held, is to offer substantial educational programs.

"The Roman Catholics, who built the Peace Memorial Cathedral in Hiroshima, have been offering Japanese people an attractive program and now the Protestants must follow suit," he said.

A powerful Buddhist center, Hiroshima has 4,000 Christians (including Catholics) in a population of 500,000 people, according to Mr. Tanimoto.

Problems Of Unwed Mothers Discussed In 'Home Life'

NASHVILLE—What are the circumstances and problems of the 200,000 mothers who bear illegitimate children in our country each year?

This question is discussed in an article in the February issue of "Home Life" magazine, a publication of the Sunday School Board's Family Life Department.

Dedication Held . . .

(Continued from Page 1)

The pastor led in the invocation as well as in the vows of dedication. "This house of worship is a house of prayer for all people," he said.

Welcome was extended by Mrs. Georgia Gray, church clerk. The scripture reading was by Dr. Perry E. Nussbaum, Rabbi of Temple Beth Israel, Jackson.

Dr. S. Leon Whitney, pastor of Farish Street Baptist Church, Jackson and vice-president of Mississippi Baptist Seminary, led the dedicatory prayer. Special music was rendered by the Christian Union and Mt. Charity choirs.

The Christian Union Church was organized in 1895 and is affiliated with the General Missionary Baptist Convention of Mississippi and the National Baptist Convention, U.S.A., Inc. It has an active membership of 150.

The building and equipment cost \$14,000, in addition to donated labor.

The Committee of Concern is an inter-faith group of Mississippi white and Negro religious leaders, both clergymen and laymen, organized for the purpose of assisting in reconstructing the recently burned church buildings.

Working with the Committee of Concern in its assistance of Mississippi churches are Quaker volunteers and members of the Mennonite Disaster Service from various sections of the country.

A total of \$51,324.32 has been collected by the Committee to date with \$38,000 having been allocated to assist the 13 churches, with others being considered for aid.

Baptists To Appear On POAU Program

PHILADELPHIA, (POAU) — Five Baptist ministers will appear on the program of the 17th annual National Conference on Church and State here Feb. 2, 3.

The two-day meeting, sponsored by Protestants and Other Americans United for Separation of Church and State, will be held in the Benjamin Franklin Hotel.

Baptists on the program include Dr. Harold G. Basden of Richmond, Va., associate secretary in the Southern Baptist Foreign Mission Board's Division of Promotion; Gaylord Briley of Washington, D. C., director of promotion for Americans United; J. Edwin Hewlett, pastor of Southwest Baptist Church, St. Louis, Mo.; John J. Hurt, Jr. of Atlanta, Ga., editor of the Georgia Christian Index; and Dr. Louie D. Newton, pastor of Druid Hills Baptist Church, Atlanta, Ga., and former president of the Southern Baptist Convention.

More teen-agers are smoking cigarettes than ever before, and they are starting at an earlier age. According to the National Education Association, an estimated 10 to 15 per cent of all 13-year-old children are smokers.

The writer of the article is an authority in the field of helping mothers of illegitimate children. She is Mrs. Allegra LaPrairie, director of Sellers Baptist Home and Adoption Center, New Orleans.

"Although there is no way to be certain of the number of children born out of wedlock, we are certain that the number tops 200,000 each year," writes Mrs. LaPrairie. "The greatest increase in recent years has been in the under-seventeen age group."

Mrs. LaPrairie points out that the problem caused by this condition is not just a problem of the girl and her family, but also one of the community.

"Unmarried mothers come from all social, educational, and economic strata of living," she writes. "They are all ages and come from all types of religious backgrounds."

Jewell Opens Larger Library

LIBERTY, Mo. (BP)—For volunteering their services to move more than 87,000 library books, students at William Jewell College (Baptist), get free steak dinners.

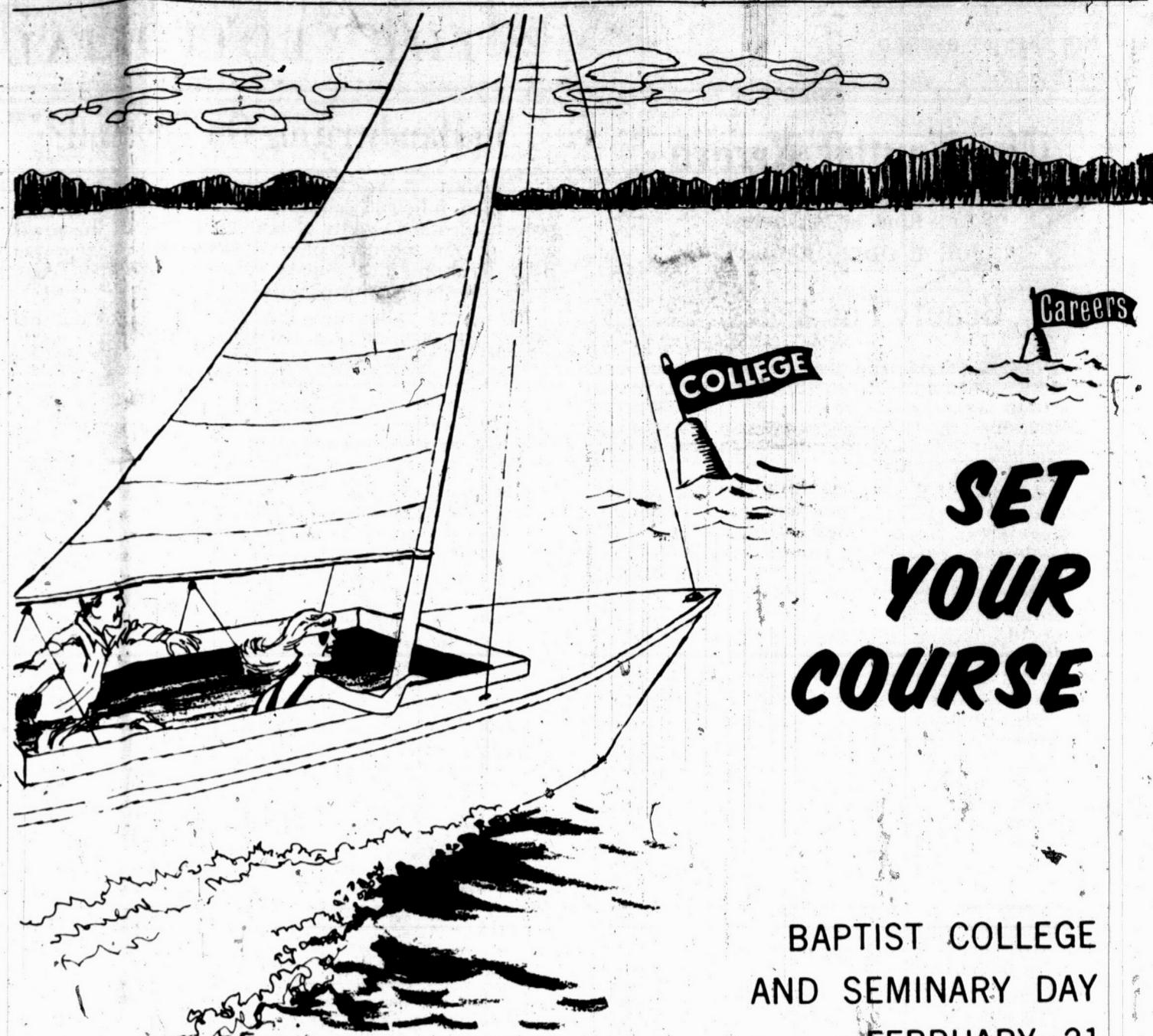
The occasion was the moving of the campus library, next door to a new 250,000 volume capacity library building. The structure to be completed in September, will accommodate 450 students studying at one time.



THE "SINGING CHURCHMEN OF MISSISSIPPI"—Dan C. Hall, director; A. L. Nelson, accompanist—will provide special music for the Evangelistic Conference, Harrisburg Church, Tupelo, February 8-10. The group will sing twice for the opening session on Monday evening and will also present a twenty-minute program of evangelistic music preceding the Tuesday evening session. The group will assemble for a fellowship supper, with the Church Music Department as host, at 4:45 Monday evening at the Natchez Trace Inn.



INDONESIAN GIRL clasps her hands in prayer. (Foreign Mission Board Photo)



SET YOUR COURSE

BAPTIST COLLEGE
AND SEMINARY DAY
FEBRUARY 21

Education Commission Sponsors Baptist College And Seminary Day February 21

Montgomery, Ala.—Native Alabamian Ellis Bush returns to his home state Feb. 1 to assume the top Sunday School post in the Alabama Baptist state convention.

Bush, coordinator of field services for the Family Life Department of the Southern Baptist Sunday School Board, Nashville, Tenn., has been elected state Sunday School secretary of the Baptist State executive board, according to an announcement by George E. Bagley, executive secretary of the Board.

A graduate of Howard College in Birmingham and the Southern Seminary, Bush held pastorate in Alabama, Indiana, and Kentucky before joining the Sunday School Department of the Sunday School Board in 1956 as editor of Sunday School materials for young people.

Bush is the son of the late Rev. W. M. Bush, Sr., pastor in Alabama for many years, for whom the Bush Memorial Baptist Church in Troy, Ala., was named.

Bush's wife, is the former Juanita Holmes, of Troy, Ala. They have three children.

"Set Your Course" is the theme this year for the twelfth annual emphasis on Christian education and Baptist schools, which is sponsored by the Education Commission of the Southern Baptist Convention. Many

churches over the convention will have special services on Sunday, February 21, which is designated Baptist College and Seminary Day.

Since college-age students are increasing, the churches are doing more planning and

guidance programs for their teen-agers. Major problems confront the young people as they attempt to answer such questions as where to go to college, how to prepare for and get into college, what to do about a life's work and how to relate this to college selection.

In the materials prepared by the Education Commission this year full suggestions for programs are furnished, as well as helpful tracts for students and parents. Pastors and ministers of education

SOUTHERN BAPTISTS AND THE ECUMENISM ISSUE

(Continued from Page 1)
local congregation. Baptists cannot conceive of a great "superchurch" or a hierarchical structure above the local church, whether it be a Baptist hierarchy or an ecumenical hierarchy. We have no such organic union among ourselves and hardly would we seek such an organic union with others of a different doctrinal persuasion!

DENOMINATIONALISM

A second reason is that Southern Baptists generally are strong denominationalists. We do not accept the ecumenical premise that denominationalism is the scandal of Christianity, wasteful, selfish or sinful. The variety of churches produced by the Protestant Reformation has brought great vitality, strength and advance to Christianity. Division has multiplied the Christian witness. Struggle, tension and doctrinal debate have purified truth and been beneficial instead of harmful. To abolish denominationalism would be to reverse the Reformation and turn the clock back to a medieval Catholicism.

Neither do we accept the ecumenical premise that the "consolidation" of all Christians into "one church" would solve all the problems of Christendom, bringing vitality, spiritual renewal and victory.

Historically, two plus two have more often equalled three instead of five when applied to church unification.

THEOLOGICAL

The third barrier is theological. The present ecumenical movement tends to dismiss theological problems as "insignificant" or readily reconciled by "honest dialogue." Yet the basic gap remains between the evangelicals and the extreme traditionalists. Is the Bible or the church the seat of authority for faith and practice? Is salvation through personal faith in Christ or through the church? Is the divine authority on earth the voice of the church or the Holy Spirit speaking to the individual believer? With the Anglican and Eastern Churches dominating the World Council, and with the Vatican now reaching out a hand to lead back the "separated brethren," doctrinal differences are even more pronounced.

SELF-CRITICISM

On the other hand, in my opinion, Southern Baptists are not above criticism in our attitude toward Christians in other denominations? Yes!

In the past, because of our organic isolationism from the NCC, I believe that Southern Baptists have been grossly and unfairly judged as "non-cooperative isolationists." It should be remembered that Southern Baptists have been on the forefront in cooperative Christian enterprises that did not compromise our convictions. We have long walked and worked in fellowship with other Christians in such national organizations as POAU, the International Lesson Committee, the Foreign Missions Conference, the American Bible Society, World Relief, Bible revisions, etc., and in local evangelistic crusades, campaigns against liquor, vice, etc.

I look for this same spirit of cooperation to continue. I believe that denominational isolationism is fast disappearing not only from among Southern Baptists but everywhere. There is an ever growing desire for more communication and understanding between all Christians, for more

creative cooperation rather than hostile competition. There is scarcely a denominational theology any more. Seminary students are reading the same books and struggling with the same theological problems! Young ministers are more oriented to world problems and issues and less concerned about divisive doctrines.

CONCLUDING OBSERVATIONS

I feel that Southern Baptists cannot ignore a fast-running ecumenical tide. The glamorous appeal of "one church" is making an impact upon the world. This movement must be reckoned with. On the other hand, neither can the ecumenists ignore as provincial or irrelevant the position of Southern Baptists. As the nation's largest evangelical denomination with 10.3 million members and 33,000 churches, Southern Baptists stand as a formidable obstacle to any successful expression of ecumenicity.

In my opinion, the ecumenical movement should abandon its drive for organic union, forsake its policy of erasing denominational differences, and develop more areas of cooperation at the local level. Otherwise, I predict that Southern Baptists will remain on the sideline in a tragic isolationism. But the alternative of a shallow impotent ecumenical inclusiveness would be an even greater tragedy, perpetrating a colossal deceit upon the world in the name of "The Christian Church."

In my opinion, we must seek alternatives to organic union — a new brand and a new expression of ecumenicity — where there is denominational cooperation without the loss of autonomy and distinctiveness, and without the surrender of convictions and loyalties.

Southern Baptists have much to contribute to world Christianity from our distinctive doctrines, our leadership, our numbers, our wealth. Southern Baptists face a moral and spiritual responsibility to continually rethink our attitude and re-examine our relations with other Christians so as to find acceptable channels through which to work on national and international levels to emphasize the basic spiritual unity of all believers and to give a united expression to the mind and message of Christ in a world where Christian ideals are being challenged as never before!

The Baptist Record

Largest Circulation of Any Newspaper
Of Any Kind In Mississippi

JOE T. ODLE, Editor

Beauty For Ashes

The prophet Isaiah said that one of the purposes for which he was anointed by the Spirit of the Lord was "to give unto them beauty for ashes." (Isa. 61:3)

In Mississippi, the Committee of Concern, organized last September for the purpose of assisting in the rebuilding of burned Negro church buildings, set as its slogan, the words of the prophet, "Beauty for Ashes". The beginning of the fulfillment of the purpose revealed in that slogan was realized last Sunday.

Last summer concerned friends stood with the pastor and leaders of the Christian Union Baptist Church in North Jackson in the ashes of their burned church building, shocked and grieved that such destruction could happen in our state.

Last Sunday, hundreds of persons gathered for the dedication of a beautiful new building which had risen from the ashes of the one which had been destroyed. Representatives of several religious faiths participated in the program.

The building was symbolic of a number of other buildings now under construction, with the assistance of many people through the Committee of Concern.

It truly was a scene of "Beauty for Ashes".

Multitudes of Mississippians, along with large numbers of persons from all over America and in many foreign lands, had contributed to the fund being raised by the Committee of Concern, for use in assistance in construction of burned buildings. Christian Union Baptist Church had received several thousands of dollars from this fund.

Workers from outside the state, including Quakers and Mennonites, along with volunteer workers from Mississippi, are assisting in the actual construction of the buildings. Mississippi firms are making contributions of materials or services.

The dedication of the first of these rebuilt buildings last Sunday exemplified the Christian love and good will which exists in the hearts of the majority of Mississippians.

Those Mississippians want love and harmony, good will and right to prevail in the state. They are opposed to evil and hate, wrong and unrighteousness.

The rising of this lovely little building from the ashes of the old, and the service of dedication in which many persons of both races participated, reveals this spirit.

It is the spirit of Mississippi Christians.

It is the spirit which will continue to support the work of the Committee of Concern until all of the destroyed churches are restored.

It is the spirit which finally will solve the problems of our state.

PAGES**FROM THE PAST**

by J. L. Boyd

60 Years Ago

A Woman's Missionary Union was organized in the Enon Baptist Church, Poke County (now Walthall County) on September 22, 1904, with the following officers: Mrs. Mary Dunaway, President; Mrs. Eliza Dunaway, Vice President; Mrs. Emma Dunaway, Secretary; Mrs. Fannie Thomas, Treasurer. (J. J. Justice was then pastor of the Enon church and Webb B. Dunaway was church clerk.)

50 Years Ago

Pastor N. F. Metts of Oxford was the visiting ministers at the annual protracted meeting of the Bethel Church, Yalobusha County, which resulted in ten additions, eight of them by experience and baptism.

40 Years Ago

Pastor Luther K. Turner baptised fourteen of the twenty persons joining the Williamsburg church, Covington County, during their annual protracted meeting. J. C. Martin of Brooklyn was the visiting preacher.

The Fellowship church, Lauderdale County, received into their membership 22 new members, 13 for baptism. Pastor S. E. McAdory was assisted by C. T. Davis as preacher and D. M. Brantley as song leader.

A. L. O'Briant of Hattiesburg reports on the Zion Hill church, Lamar County, which he helped in a revival meeting, resulting in 19 new members all for baptism. Plans were made for gathering in funds to enlarge their church building for Sunday School and B.Y.P.U. work. Prof. S. A. Wilkinson of Mississippi Woman's College (now William Carey) was their pastor.

25 Years Ago

The Crosby Baptist Church had as helpers to Pastor W. C. Wood in their annual revival meeting J. D. Grey of New Orleans as visiting preacher and Virgil Ratcliff of Walker, La., as song leader. Results: 32 additions, 21 of them for baptism.

The Baptist Church at Tchula, Holmes County, enjoyed the preaching of an Evangelist Barney Walker and the singing under the leadership of Otis Thompson during their annual revival meeting which resulted in 29 additions to the church.

— EVENTS IN BAPTIST HISTORY —

LONDON, NOV. 1798. (BP)—Dan Taylor, a Baptist missionary, returns to London after a preaching tour which took him to a number of churches in surrounding territories. Taylor travels on foot promoting the Baptist causes in England. He has traveled an estimated 25,000 miles—most of it on foot—in his 35 years as minister, editor, seminary president, and fundraiser for the Baptists. His schedule usually calls for a sermon every night, and three or more on Sunday. A convert of the Wesleyan revival, he became a Baptist after carefully studying his Bible. His entire congregation also became convinced believer's baptism is the only scripturally sound mode of baptism, then went over to the Baptists with him. (Distributed by Baptist Press for SBC Historical Commission. Erwin M. Hearne, Jr., Artist)

**Modern Polish Translation
Of Bible Is Planned For 1966**

LONDON (EP)—A new Bible in modern Polish will be published in 1966 to celebrate the 1,000th anniversary of Christianity in Poland.

The disclosure was made by a Polish clergyman, the Rev. Z. Pawlik, in an address at the Baptist Church here. He added that Polish Baptists are currently celebrating the 400th anniversary of the first baptisms by Protestant believers in their land.

He showed guests a copy of the four Gospels in modern Polish which has just been published. Next year, he said, the whole of the New Testament would be released in the new translation and then the entire Bible would be published in 1966. Mr. Pawlik, one of the translators, said the work of translation had been going on for decades.

We broadcast daily, without knowing how many receivers we reach.

No Handwriting On The Wall?

Frankly, it was rather disturbing!

I had followed some of the radio and television reports of other events of inauguration day; the president's early morning church attendance to hear Dr. Billy Graham; the events of the inauguration ceremony; the monstrous parade.

Now the television cameras were sending out across America scenes from the inauguration balls. Millions of Americans were watching the crowds, the excitement, and the grandeur, of what the commentators were calling the greatest social event ever to occur in America. They said, "Nothing like this has ever before been seen in Washington."

The nation watched the president dance. One commentator said, with excitement in her voice, "He is our dancing president." I felt a shudder in my heart.

Then the commentators told about the bar at one of the balls. "It is 300 feet long, and there is a 300 foot red carpet. There are fifty bartenders, so there will be no waiting to get liquor." According to the commentators this was the first time that guests did not have to bring their own liquor to the inaugural balls. This year they could buy all they wanted at \$8.00 to \$10.00 per bottle. Moreover, if the guest had paid \$750.00 for one of the box seat sections, he got two bottles of fine champagne free.

I wondered, "Is this the 'Great Society' about which we have been hearing so much?"

Moreover, I could not but remember that the Bible tells of another great state occasion, when a nation's ruler had a grand feast "for a thousand of his lords." The wine flowed freely that night too.

The Bible says that God was concerned about that party in Bible history. It is inconceivable that He was unconcerned about those balls last week.

On that occasion long ago there was "handwriting on the wall". The cameras did not show any handwriting on the wall last Wednesday night.

Thinking about that bar, and other things that were going on, I wondered if television cameras simply cannot pick up God's handwriting!

An Urgent Call

Every pastor in the state, along with hundreds of laymen and women, should make plans to attend the annual Mississippi Baptist Evangelistic Conference which will be held at Harrisburg Church in Tupelo, week after next, February 8-10.

No Baptist meeting of the year is more important than this, or will mean more to the work of Mississippi Baptists during the coming year.

Rev. Gordon Sansing, Secretary of the Department of Evangelism of the Mississippi Baptist Convention

Board, has planned an outstanding program for this conference, with some of the finest evangelistic leaders among Southern Baptists being among the speakers.

The evangelistic conference sometimes is called the "preachers' revival", since it is here that pastors often have their hearts warmed and challenged for greater evangelistic effort.

Never has Mississippi or America needed revival more. Never has there been greater need for emphasis on preparing churches for revival and evangelism.

Let every church send its pastor to this meeting. Let many laymen and women also plan to go.

Let us all meet in Tupelo and to pray and plan for revival in 1965!

The Baptist Forum

The "Baptist Forum" is the "Letters to the Editor" section of the Baptist Record. Through it readers of the Record are allowed to express their thinking concerning timely issues related to Baptists or to matters appearing in the Record.

The position taken by a writer in the forum does not necessarily represent the position of the editor, of the convention, or of Baptists in general. Always the writer of the letter alone is responsible for the position he has taken. Although we may not agree with him we feel that, as a cooperating Baptist, he has a right to speak. There will be times when the editor may respond to a letter in order to clarify an issue, but ordinarily he will not comment on what the writer has said.

Of course it must be understood that space limits the number of letters which we can publish. Furthermore, we do not publish letters that attack personalities. Anonymous letters are never used, although the name of the writer will be withheld from a published letter if it is requested. However, no letter is published if the editor does not know the name of the author.

We expect to use more letters to the editor this year, but request that they be kept brief, and be on timely themes. Of course, the editor always will reserve the right to use or not use any letter, at his own discretion, and without explanation.

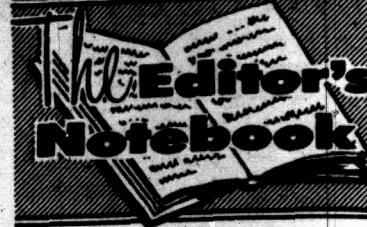
Quotables

SELECTED BY THE EDITOR FROM CONTEMPORARY THOUGHT AND OPINION

When all around you are being too, too clever, then it's smart to be plain.—Arnold Gingrich

The easiest way to crush your laurels is to lean on them.—Anonymous

Experience is the name everyone gives for his mistakes.—Oscar Wilcox



Liquor Licenses: Latest federal licensing figures disclose that there are 432,376 establishments that hold retail liquor and "malt" licenses in the United States. Compared to this, there are 358,000 grocery stores in the country, 201,000 gasoline filling stations, 28,000 furniture stores, and 21,000 shoe stores.

Drinkers consumed a record 273 million gallons of distilled spirits in 1964.

The Department of Agriculture has reported that consumption of cigarettes dropped in 1964 to 490 billion from 509.6 billion in 1963.

According to a New Jersey clergyman who recently visited Moscow, one of the hottest black market items in the USSR today is the Bible. One emigrant said he was offered a cow in exchange for his Russian-language Bible, and on another occasion was offered an entire month's wages for it.

Four out of five housewives questioned recently by an advertising agency reported that they had read at least one book last year, while 30 per cent said they had read ten or more books.

Those who step across the boundaries of conformity find in the church a rallying place which furnishes encouragement and strength. Every Christian fights some foe, whether it be bodily disease, domestic strife, sensual temptation, or intellectual doubt. The message of the gathered church is that no one need fight alone!—William E. Hull, associate professor of New Testament interpretation, Southern Baptist Theological Seminary, Louisville. "The Gathered Church" in THE BAPTIST STUDENT, January 1965.

Calendar of Prayer

(This list is not compiled according to birthdays.)

February 1 — Harold St Gemme, Baptist student director, Jackson; Gladys Bryant, Baptist student director, East Central Junior College.

February 2 — Sam Gore, Mississippi College faculty; O. B. Anderson, Gulf Coast superintendent of Missions.

February 3 — Watt Ford, Baptist Book Store; Charles H. Melton, Clarke College faculty.

February 4 — J. Frank Davis, faculty, Carey College; Carolyn Webb, faculty, Gilroy School of Nursing.

February 5 — Mrs. Virginia Rhoads, Baptist Building; Jerry St. John, Baptist headquarters.

February 6 — Barbara K. Holmes, staff, Children's Village; Mrs. Margaret M. Lowrey, faculty, Blue Mountain College.

February 7 — Mrs. George Lassett, Sr., WMU president, District II; Sue Tatum, state WMU recording secretary.

BAPTIST BELIEFS

By Herschel H. Hobbs
Pastor, First Baptist Church
Oklahoma City, Okla.

FORGIVENESS OF SINS

The English word "forgiveness" appears once in the Old Testament (Ps. 130:4; cf. Dan. 9:9, "forgiveness") where it translates the Hebrew word *selichah*, a sending away. It is found six times in the New Testament, rendering the Greek word *aphesis*, meaning the same thing (Mk. 3:29; Acts 5:31; 13:38; 26:18; Eph. 1:7; Col. 1:14). But note twice the word *charizomai*, to be gracious (Rom. 4:7), and "forgiveness" (*aphesis*), twice (Eph. 1:7; Col. 1:14). But this word, *aphesis*, is translated "remission" (Mt. 26:28; Mk. 1:4; Lk. 1:77; 3:3; 24:47; Acts 2:38; 10:43; Heb. 9:22; 10:18), "deliverance" and "liberty" (Lk. 4:18).

However, there are several verbs which are translated "forgive": Old Testament: Hebrew, *kaphar*, to cover (Ps. 78:38), *nasa*, to lift up or away (32:5), and *salach*, to send away (Jer. 31:34). New Testament: Greek, *apoluteo*, to loose away (Lk. 6:37), *charizomai*, to be gracious to (Eph. 4:32), and *aphemi*, to send away from. This last word is the one most often used for "forgive" in the New Testament (47 times), but it is used 98 times with such meanings as "leave" (cf. Mt. 4:11), "suffer" or "permit" (Mt. 3:15), "forsake" (Lk. 5:11), and "let alone" (Jn. 12:7). From this verb comes the noun "forgiveness" (*aphesis*).

So forgiveness of sins means a sending away of sins. And this is always related to the saving ministry of Jesus Christ (cf. Lk. 4:18; Acts 26:18). Jesus is the "Lamb of God, the one bearing away the sin of the world" (John 1:29, author's translation). This He does through His death and resurrection (Acts 5:30f.; 13:22-38). Forgiveness is an act of God's grace made possible through the blood redemption wrought by Jesus Christ (Mt. 26:28; Eph. 1:7; Col. 1:14). But it must be received through repentance (Acts 2:38; 5:31) and faith (Acts 10:43).

Forgiveness should not be confused with justification. Both terms are used with respect to the saving of the soul. The former speaks of sins committed but taken away. The latter speaks of God's judicial act whereby He declares the sinner justified as though he had committed no sin. This latter word is a fact.

Baptist Forum**Hold The Line**

I believe that Baptists should hold the line firmly against any religious institution or organization taking Federal aid of any sort. To take aid would be a violation of our scriptural and historic position of absolute separation of Church and State. To take aid from the Federal Government would also be opening the door to very certain Federal control. I might add that the power to tax is also the power to control. For our institutions to take Federal aid, it seems to me, would be an admission of our lack of faith in a Sovereign and Almighty God who can and will supply all our needs. Faith has built our institutions and I believe that faith can sustain our institutions.

Subscriptions: \$2.00 a year payable in advance.

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Obituaries of 150 words or less will be published free. Those over 150 words will be charged five cents per word. Memorials and resolutions will be charged five cents per word.

The editor of material requiring a charge should state to whom it should be sent.

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KINDERGARTEN children attend chapel in Mousaitbeh Baptist Church, Beirut, Lebanon.
(FMB Photo)

FMB's Program of Advance

(Continued from Page 1)

sionary journeymen (unmarried college graduates through the age of 26), who will serve two-year, nonrepealable terms under the supervision of career missionaries.

Rev. Louis R. Cobbs, who came to the Board from a position in the student work division of the Baptist General Convention of Texas to head the journeyman program, along with other duties, hopes to have 50 qualified young people selected by September, 1965, and to begin the employment of 100 each year by 1966.

On the Field

The past year was an encouraging one for missionaries in the fields.

The parliament of Israel rejected a bill to restrict missionary activity.

The religious freedom of a Baptist pastor was upheld in the High Court of the Northern Region of Nigeria—a decision which will have wide implications in the area of religious liberty in that country.

Dr. and Mrs. James M. Young, Jr., became the first Christian missionaries in Yemen (almost totally Muslim), where they and a Spanish Baptist nurse, Maria Luisa Hidalgo, are in the process of establishing a medical clinic.

Southern Baptist missionaries entered Togo (bringing to 10 the number of countries in Africa where Southern Baptists have work) and Luxembourg and began work in Iceland and the French West Indies, areas where work had already been authorized.

Other names added to the Southern Baptist vocabulary in 1964 are Zambia, Malawi, and Tanzania.

Northern Rhodesia became the independent republic of Zambia. (Southern Rhodesia became simply Rhodesia.) Nyasaland gained independence and became Malawi. The republics of Tanganyika and Zanzibar, whose names were long associated with mystery and intrigue, united under the name of Tanzania.

Firs

It was a year of firsts in many respects. To name a few:

The first Baptist association was organized in Ecuador.

The first Southern Baptist mission-related chapel was opened in the Dominican Republic.

A church and social work conference was held in Hong Kong under the auspices of Hong Kong Baptist College.

A Japanese Baptist doctor was installed as superintendent of the Japan Baptist Hospital, the first national to head the nine-year-old institution.

The first Baptist church in the Arab sector of Jerusa-

lem was formed.

The first Royal Ambassador conclave in the history of Baptist work in Spain was held.

The net effect of greater religious freedom in Spain led to several advances, among them the placing of Southern Baptist missionaries in areas of the country previously without organized Baptist work.

In Argentina, Baptists began a decade of advance aimed at doubling the number of churches and members in the country in 10 years.

While people in the States struggled for solutions to their racial problems, missionaries overseas continued their attempts to explain why these problems were not solved long ago.

At the Foreign Missions Conference at Ridgecrest (N.C.) Baptist Assembly in June, Dr. Cauthen gave a sharp and clear, if simple, explanation:

"If long, long ago we'd gathered around the cross and learned in experience that Jesus loves us one by one, there would be no issues to rend us asunder around the world on racial lines. Love does no harm to its neighbor."

The way to make a man deal with another man on the highest plane of nobility and ethics is just to plant the love of God in his heart. But we have not learned that lesson well."

Perhaps this is what one missionary had in mind when he said in his 1964 Christmas letter to friends in the States:

"Our work is aided best by your personal dedication to Christ."

couraged to donate several weeks or months (at their own expense) to help in Baptist hospitals and other medical institutions overseas.

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BAPTIST PERSONALITIES . . .



Dr. Mildred Crider

three things in common: normal or better intelligence, poor reading ability, a personality problem. Working with the group thirty minutes, three times a week, she saw this result at the end of 12 weeks: the children scored one grade higher in reading ability, their personality rating improves 20 percentile points.

Thinking Dr. Crider was a reading teacher, the children warned they would not read her old books and papers. But in a few weeks they were begging to read them.

Mrs. Crider told the group they would be a democracy. "Oh, we know what democracy is," said a little boy. With that, they elected their own leaders, made their own rules. One rule was not to interrupt when someone was talking. The first one caught breaking it was the teacher!

In the early sessions, there was chaos. Mrs. Crider suggested that they play a game in which the children would finish some incomplete sentences—all psychologically loaded. The response: "We don't want to!"

Later, however, the children came to her and asked to play the incomplete sentence game. In their own good time. "All I could do was to sit and watch for clues to feelings, for emotional conflict," says the teacher. This she found in good measure. When she passed out clay, some of the children stomped on it.

During one of the meetings the word "ugly" was mentioned. A little girl immediately went into a near-tantrum, screaming, "Ugly! I'm ugly! Do you know what it feels like to be ugly?" A few days later she told the group, "Yesterday at church the preacher told me that I looked real pretty." After that she progressed rapidly.

Only one child—a little boy—made almost no progress. She says, "The poor child has been given away so often—the product of a broken home—that he was in serious need of a professional psychiatrist."

Mrs. Crider, a Baptist, is a member of First Church, Clinton. She and her husband, Russell J. Crider (a Florence school teacher) have two children, Russell Murray and Sheila Rose.

Revelation And The Bible

By Fred L. Fisher
Professor of New Testament
Golden Gate Baptist
Theological Seminary
Mill Valley, California

Can scientific study of the Bible and Christian faith live at peace in the same person? I have found that they can. In my spiritual pilgrimage from the naive faith of my youth to my present position, it has often seemed that scientific study of the Bible would come into conflict with warm, evangelical faith. However, a more mature understanding of the nature of the Bible and the role it plays in our faith has enabled me to maintain my faith without surrendering the gains to be found in careful, critical, historical and scientific study of the Bible. Perhaps my understanding of the Bible will help others to keep their minds open to the findings of modern biblical study without fear that such findings will destroy their faith.

We must remember that there is a vital relationship between the Bible and the self-revelation of God. This may be said in three related statements: behind the Bible is a revelation; in the Bible is a record of that revelation; through the Bible we may come to a personal sharing of that revelation. Let us look at these three statements.

Behind the Bible

First, to say that behind the Bible is a revelation is to recognize the difference between religious knowledge and other forms of knowledge. Most human knowledge is gained by study and discovery. Man is the actor, the learner. In science, economics, sociology, history, medicine, psychology, etc., man receives knowledge by research, by experiment, by study, by discussion, etc. Not so is our knowledge of God. John says, "No man has ever seen God" (John 1:18). God is transcendent; he is invisible to man. No man has ever discovered God, nor can. If we are to know God at all, he must reveal himself to us. God must be the actor, the giver; man can only be the recipient.

The Christian faith is based upon the belief that God has graciously made such a revelation. Before the coming of Christ, he revealed himself in his mighty acts, such as the deliverance of Israel from slavery, and through His words that he spoke through his prophets. Jeremiah asserted, "The word of the Lord came to me" (Jer. 16:1). God spoke through him and thus revealed himself to the people. But these revelations were partial and preparatory. The final and complete revelation of God came in the person of Jesus of Nazareth. Jesus said to his disciples, "He that hath seen me hath seen the Father" (John 14:9). The Christian believes that God is like Christ, that when we come to know Christ, we come to know God in reality and truth. This is what we mean when we say

that behind the Bible is a revelation.

In The Bible

In the Bible, we find a record of that revelation which preserves it for our time. The Bible is not a revelation of God; it is a record of that revelation. To say this is not to belittle the Bible; it is only to recognize it for what it is.

However, we must assert that the Bible is not a faulty record; it is inspired of God.

"All scripture is inspired of God" (2 Tim. 3:16). What does this mean? To me it means that God led the writers of the Bible to write in words, thought forms and literary forms which would make the revelation of God most understandable and acceptable to the people for whom the Bible was originally written. We must remember that each of the original books of the Bible had an audience as well as an author. Inspiration means two things:

1. It means that the Bible is a true record; it does not need to be corrected; it needs only to be understood. All other books need correcting, whether they be books of science, mathematics or history. Human knowledge keeps expanding and new findings must be incorporated in old books, sometimes changing them entirely. Not so with the Bible; it does not need correcting; it is.

When I say this, I speak of the spiritual record of the Bible, its record of God's self-revelation and the way of salvation. The Bible is not a book of science, history or psychology.

Though there may be

statements in the Bible about

nature and history, these are

only the framework of the

spiritual message. Scientific

and historical statements re-

lect the knowledge that men

had of the world in that day;

such statements may be in

error; they are subject to the

judgment of facts. But they

are not the framework; they

do not constitute the heart of

the Bible. To admit that they

may be in error does not

disturb the faith of the Christian;

if they are proved to be in

error, faith still retains its

strength. For instance, Luke

tells us that Quirinius was a

governor of Syria when Jesus

was born. Many historians

have challenged this historical

statement and a final decision

on its accuracy is impossible.

I think the record is accurate,

but this must be decided on

historical evidence. The point

is that the accuracy or inaccuracy

of this statement is not

vital to our faith. It is not a

part of the spiritual message

of the Bible. Our concern is

not with Quirinius; it is with Jesus.

Was he the Incarnate

one? Did God become man in

him? We believe that he was

and that God did. This is the

spiritual core of the birth

story. Luke, we believe, was

led by God to record this truth

and his record is true.

2. Inspiration means that

the Bible does not need to be

supplement; it is sufficient for

our spiritual knowledge. Writings of men such as Barth,

Bultmann, or even Fisher, do

not need to be added to the

Bible. The role of biblical

students is to help us understand

the Bible, not to add to it.

God's revelation of himself

was complete in Jesus Christ.

The record of that revelation

which we have in the New

Testament is sufficient for all

our religious needs.

Through the Bible

Our third main statement is that through the Bible, we

may receive a revelation of God. This is the purpose of all Bible study. If God does not speak to us through the Bible and reveal himself to us in our situation, the Bible is useless and mute. This means that the Bible is a means to an end, not an end in itself. It is an instrument, the instrument par excellence, through which God continues to speak to men today. While in Europe, I traveled quite often by train. Therefore, I purchased a book of train schedules. This book enabled me to catch my train; it never took me anywhere. So it is with the Bible; it enables me to come face to face with God, to know him, to be saved by him, to be led by him. The Bible does none of these things; it is only a means by which God may become a living and dynamic reality in my life.

Thus, we understand that the Bible is not to be worshipped. The words of Jesus to Satan apply equally to the wrong attitude to the Bible. "You shall worship the Lord your God, and him only shall you serve" (Luke 4:8). Bibliotheque is idolatry. For instance, when I write a check on my bank account, someone would say that the check authorizes the banker to pay out my money. Not so. I do that and only I can do it. I can countermand the check if I wish. So it is with the Bible. The Bible expresses God's authority, but God is the authority and it is authoritative only when God actually speaks to us through it.

This means that God speaks to us through the Bible only when it is rightly understood. This is the reason for Bible study. This is the place that scientific study of the Bible can be our religious servant, strengthening our faith. Not that we must accept the conclusions of all biblical scholars; men of the greatest learning are subject to mistake, but so are we. Most of us have had to say at one time or another, "I used to think the Bible taught this, now I do not believe that it does." You see, this is an area where all men must be humble. We must leave our minds open to accept new understanding of the Bible. Scientific study is a method that can help us; we must not reject



Vietnamese Baptists Aid Flood Victims

Floods which recently hit the central area of South Vietnam, taking thousands of lives and doing millions of dollars worth of damage to property, have not seriously affected the work of Southern Baptist missionaries in the country.

Nhatrang, one of the three cities in which Southern Baptist missionaries are stationed, received considerable damage when the Nhatrang River overflowed. Several Baptist families were among the many who had to leave their homes.

The city hardest hit by the floods, according to Southern Baptist Missionary Robert C. Davis, Jr., is Da Nang. Baptist work is scheduled to begin there in 1965 when a missionary family now on furlough in the States returns to Vietnam. Work in Hue, another city affected by the floods, is scheduled to begin in 1966.

Vietnamese Baptists in Nhatrang are carrying out a relief operation in the afflicted area. Packages of rice, soy sauce, bread, and Christian literature have already been distributed to 150 homeless families.

The Foreign Mission Board has commissioned Dr. and Mrs. Mikolaski as missionary associates to work in theological education.

Dr. Mikolaski joined the New Orleans faculty in 1960.

He formerly taught at Central Baptist Seminary, Toronto, Ont.; Northwest Baptist Theological College, Vancouver, B.C., and has been a church pastor in Canada and England.

A native of Yugoslavia, Dr. Mikolaski has degrees from the University of Western Ontario, University of London and Ph.D. from the University of Oxford, England.

Mrs. Mikolaski is a native of Canada.

OKLAHOMA LEADER DIES

OKLAHOMA CITY — E. V. Mashburn, widely known Oklahoma Baptist leader, died Friday night, Jan. 15, in an Oklahoma City Hospital which he had helped to build. He was 79.

The Oklahoma City insurance executive had been hospitalized since Jan. 7 when he suffered a stroke.

He was a founder and president of the Baptist Layman's Corporation, which sold bonds to finance construction of the Doctor's Medical Building adjacent to Baptist Memorial Hospital, Oklahoma City.

Funeral services were at First Baptist Church, Oklahoma City. Dr. H. H. Hobbs officiating.

Missions: At Work



GO HOME AND TELL

Bertha Smith

Calmness in the midst of bombings, healing, changed lives—this book tells of the miracles wrought by answered prayer during Miss Smith's 42 years as a missionary in China and Formosa. Includes the Shantung revival and related events. (26b) \$1.75

WHAT DO MISSIONARIES DO?

Johnni Johnson

Specific answers through true-to-life experiences of present-day foreign missionaries. Brief accounts of preaching, teaching, healing, and related work on spiritual frontiers include specialist missionaries such as contractors, agriculturists, secretaries, etc. (26b) \$1.75

BILL WALLACE OF CHINA

Jesse C. Fletcher

The true story of a present-day martyr—an ordinary man, who in the providence of God, lived an extraordinary life. Bill Wallace served as a Southern Baptist medical missionary in China during 17 of its most turbulent years. (26b) \$2.95

Write, call, or visit the
Baptist Book Store
nearest you

127 N. President
Jackson, Miss.



HOYT A. MULKEY, music secretary for Arkansas Baptist State Convention, is shown receiving the first special recognition certificate for completion of I-MAP—Individual Music Advancement Program—from Dr. W. Hines Sims, secretary of the Sunday School Board's church music department. Mulkey submitted his application Nov. 30, 1964, becoming the first person to complete the program which began in January 1964. I-MAP, a plan for personal development in music study each month, will continue through 1965.—BSSB Photo

Houston College Dedicates Library Named For Astronaut

HOUSTON (BP) — Capt. Theodore C. Freeman, an astronaut who was killed during a routine plane flight here, was honored post-humously here during dedication ceremonies of a new Houston Baptist College library named for the late astronaut.

Fellow-astronaut David Scott paid tribute to Capt. Freeman, and to the Baptist school which named the library The Theodore C. Freeman Memorial Library of Astronautics in his honor. The library will contain selected volumes on aerospace and related fields.

Capt. Freeman was killed in a plane crash last October near Ellington Field in Houston while on a routine flight. His 10-year-old daughter, Faith Huntington Freeman, was presented a scholarship to the Baptist school by President William H. Hinton during the dedication ceremonies. Hinton also read a telegram from President Lyndon B. Johnson praising Freeman and congratulating the college for establishing the library in the astronaut's honor.

"The child who receives music training and who finds joy in singing and making music will not make mischief. The girl who sings and plays does not pick your pocket; the boy who sings and draws the violin bow is not the boy that draws the gun." — J. Edgar Hoover.

BROTHERHOOD DEPARTMENT

E. L. HOWELL
Secretary
MISS MAVIS McCARTY
Office Secretary

M. LEE FERRELL
Associate

CHURCH BROTHERHOOD AND WORLD MISSIONS

It has been our conviction that Baptist men have the rare opportunity of learning, promoting and participating in every phase of Mission work supported by their church and denomination.

Missions is what the church members do to extend the gospel beyond the doors of the church building. It is a church reaching out to its immediate community and into the world beyond to share with all men what God has done for them through Jesus Christ.

Missionary Education is that part of Christian education which majors upon interpretation of the missionary message of the Bible and the course of Christian missions, and developing a Christ-like concern for all peoples.

Missions promotion is the effort of church members to share Christ at home and around the world.

Baptist men are privileged to work with the boys, through the Royal Ambassador organization, in leading them to learn the Missionary message of the Bible, bringing them in contact with Missionaries and the Missionary needs of the world.

These are among the final, if not the final, volumes in this 25-volume commentary. The books are exactly what the title says. They are brief, concise, clear comments written in such language that the layman can understand them. However, they are written by outstanding scholars so that some of the riches of truth of the Bible will be open to the untrained student. There is a splendid introduction to each book followed by a suggested outline, and then a section by section commentary. The set will be of value to the preacher as well as the layman.

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THE SUNDAY SCHOOL LESSON—

Judgment And Invitation

By Clifton J. Allen

Matthew 11-12

Matthew's-Gospel follows a topical rather than a chronological arrangement of material. Quite probably, therefore, the events recorded in this lesson preceded the sending out of the twelve disciples on a special mission of preaching and healing. Our larger Bible lesson puts emphasis on the developing animosity which culminated in the charge by the Pharisees that Jesus was in league with Beelzebub. Jesus described the peevish attitude of the people; turning against John the Baptist because of his ascetic practices and turning against Jesus as a person of the world, a friend of publicans and sinners. He pronounced woes of judgment on the unbelieving generation and declared himself to be the way to God. The Pharisees charged Jesus with breaking the sabbath and sought to devise means to kill him. He showed the absurdity of their charge and declared that his resurrection would prove his messiahship.

The gospel affirms judgment and redemption, wrath and grace, severity and mercy, death and life. Jesus Christ makes the difference. Each person must make the choice — rejection or acceptance.

The Lesson Explained JUDGMENT ON UNBELIEF (vv. 20-24)

Jesus had spent months in a ministry of preaching, teaching, and healing in Galilee. Chorazin, Bethsaida, and Capernaum had been scenes of his labors. What Jesus had said and done, confirming that he was the Messiah of God, should have elicited faith. Jesus' teachings and miracles were his credentials. His sinless character proved that he had come forth from God and that he was the Son of God. But the cities in which most of his mighty works had been done spurned their opportunity, and the people hardened their hearts against him.

Jesus declared that if such mighty works had been done in Tyre and Sidon and Sodom — cities whose names were synonymous for licentiousness and ungodliness—they would have repented. The cities where he lived and labored would face greater guilt because they had greater spiritual opportunity. They would reap the sure reward of God's wrath against unbelief.

PRAISE FOR GOD'S DOINGS (vv. 25-27)

The heart of Jesus was made glad by the simple faith of those who received him. He therefore offered a prayer of praise to God for hiding the mystery of the kingdom from the proud and haughty and self-sufficient, while at the same time revealing it to the humble and trustful and submissive. Jesus was acknowledging the sovereign activity of God. He acts with infinite wisdom and goodness. He hides the truth only from those unwilling to believe it and withholds mercy only from those unwilling to receive it.

Mr. Horton has done pastoral, music and combination work in churches in Louisiana, Florida, and in Mississippi, including two dozen or more revivals in the past few years.

Mr. Horton is married to the former Eunice Tyre of Jasper, Florida. A registered nurse, she graduated from Mather School of Nursing in New Orleans. The Horts have one daughter, Angela Kaye, five.

The Lucesdale membership has voted to purchase choir robes for the 38-voice Youth Choir.

Rev. Joe H. Stovall, Jr. is pastor of First, Lucesdale.

Harry H. Horton, Jr.

Joins Staff At First, Lucesdale

Harry H. Horton, Jr., is now minister of music and education at First Church, Lucesdale, until recently he held a similar position with Calvary Church, Greenwood.

(For friends of Dr. E. C. Williams. He may not be the author but he tells it best.)

The setting: Many years ago, before the days of cars, an elderly gentleman traveled quite a bit on horseback. Also, he had made it a practice all his life to always use big, jawbreaker words. He would never use a little word if he could possibly get big one.

So, late one afternoon, he rode up to the hotel in a small town. The Negro porter came out to get the horse and care for him during the night, as was his custom. As the porter came up to the old gentleman, he spoke to the porter as follows:

"Approach, thou sable son of Africa, and assume direction of this quadruped. Divest him of his bridle, disencumber him of his saddle and install him. Contribute to his nutriment such alimentary substance as will afford him adequate sustenance during the approaching nocturnal vigils. When the oriental luminary shall have accomplished his august ascension over the eastern horizon, I will for thy pains reimburse thee with adequate pecuniary reward."

The Negro porter bowed and scraped, and said, "Yassir, yassir." He did not know what the old fellow had said, but he did know what to do with a horse. So, he led him down to the barn and put him in one of the stables and fed him. When the porter went down to the barn the next morning to feed the horse he saw that the horse had kicked off some stable boards and was outside running around in the pasture. The porter tried to catch the horse, but could never get close enough to him to do so. All excited about what the old man might say to him, especially in view of what he had said to him the night before, he decided that he had better go to the room and tell the man what had happened during the night. So, with fear and trembling, he went to the room and knocked on the door. A rather gruff voice from within said, "Come in."

Then, the porter opened the door just enough to get his head in and said to the old man, "Boss, that thar pison, pestiferous, quadruped beast of yours am done pounded the empoundments of the constabulary barn, and am a caffestating over the equilibrium of the adjacent forest, Sir." — "The Herald," Calvary, Meridian.

Sunday Reports

Sunday School Attendance Training Union Attendance

JANUARY 24, 1965

Biloxi, Emmanuel	307	109	1
Branson, 1st	452	224	
Brookhaven, 1st	767	142	4
Blythe Creek	331	142	
Canton, 1st	409	177	
Main Mission	351	131	
Meridian, 1st	28	28	
Columbus, 1st	799	234	1
Columbia, 1st	731	240	1
Cochran Springs			
Highland	228	123	
Forest	615	250	
Greenville, Emmanuel	419	146	4
Greenwood, North	212	122	
Grenada, Emmanuel	336	150	
Hattiesburg, 1st	884	344	5
Handsome	407	170	9

Hattiesburg:	338	170	4
Central	120	48	
Southside	120	47	2
Ridgecrest	857	290	3
McGehee Street	9	11	
North Main	32	30	4
Wayside	668	216	1
First University	174	116	
30th Avenue	237	121	
Itta Bena, 1st	242	98	

Jackson:	271	114	3
Woodland Hills	632	210	
Ridgecrest	1499	510	11
Carson	67	41	
Raymond Road	104	95	
Daniel Mem.	689	263	1
Oak Forest	284	147	3
Crestwood	336	185	1
Robinson St.	296	125	
First	1003	327	3
Flag Chapel	414	26	2
Highland	286	90	
Van Winkle	79	43	2
McLaurin Heights	275	168	1
Blue Lakeview Mission	251	129	
West Jackson	435	196	
Parkhill	183	117	2
Parkway	1005	366	1
Kosciusko, Parkway	200	86	

Laurel:	230	118	
Glade	351	87	
West Laurel	181	100	
Plainway	402	117	
South Avenue	78		
Main	550	165	2
Mission	491	181	
First	302	103	
Highland	122	63	
Memorial St.	173	74	
First	322	118	
Wildwood	492	135	8
Main	420	118	
Louisville, East	23	17	
Ludlow	112	91	
Lyon	70	45	
Roundaway Mission	258	89	
McComb:	31	22	
Glade	208	59	
Navilla	219	109	
Meridian:			
Collinville	122	76	1
Westwood	131	116	
Highway	119	70	
Hickory Grove Chapel	158	62	1
Eighth Avenue	204	103	
Calvary	504	161	1
Alma	452	147	1
Fairfield Survey Miss.	17	24	
State Boulevard	533	147	2
Fifteenth Avenue	544	214	
Poplar Springs Drive	360	196	
Mayo	204	122	
Mountains Creek	62	32	
New Albany, First	694	271	4
New Albany, Northside	183	82	
Petal:			
Chestnut	165	127	
Patel-Harvey	343	93	
Main	332		
Memorial Drive	11		
Maplewood, 1st	748	249	4
Main C. Nursing Home	603	13	
Marlin Bluff	44		
Picayune, 1st	584	211	5
Main	532		
Pearl	183	65	3
Pearl	364	157	4
Raleigh, 1st	206	144	6
Rosewood, 1st	174	84	
Sandersville	180	118	
Springfield (Scott)	95	51	
Starkeyville, 1st	844	331	1
Tupelo (Harrisburg)	664	191	2
Union (Bear River)	195	130	
Vicksburg, 1st	681	193	5
Water Valley, Second	95	58	4

JANUARY 17, 1965:	360	101	
Aberdeen, 1st	421	140	
Belden	152	89	
Bogalusa, 1st	350	187	2
Main	300	140	
Mission	42	37	
Carnation	94	66	
Columbus, Fairview	294	133	
Collins	174	103	
Hattiesburg, 1st	568	164	3
Main Street	806	290	6
North Main	766	254	
North Main	6	6	
38th Avenue	34	30	
Ridgecrest	231	114	6
Iuka	97	78	
Tupelo, 1st	288	126	
Calvary	307	119	
First	545	173	
	438	147	

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DEVOTIONAL—

*A Song In The Heart*By Dan C. Hall, Secretary
Music Department

Long ago, in a cold, dark prison, lay two men, their feet fastened in the stocks. Although they had been arrested and beaten severely, these men were unlike their fellow prisoners. They were not criminals but victims of an angry mob. And, instead of crying out and cursing their fate, "at midnight Paul and Silas prayed, and sang praises unto God" (Acts 16:25).

The experience of these first-century Christians calls to mind a well-loved gospel song of today:

There is never a day so dreary,
There is never a night so long,
But if we will sing Jesus
Will somewhere find a song.

The writer of the above words, Anna B. Russell, went on, in the refrain, to point out that the Christian's song is a divine gift.

Wonderful, wonderful Jesus,
In the heart He implants a song:
A song of deliverance, of courage, of strength;
In the heart He implants a song.

This song which we have in our hearts and on our lips is a song of joy. "Your heart shall rejoice, and your joy no man taketh from you" (John 16:22).

A Chinese national sought out a missionary to inquire: "Tell me about your religion. I have heard songs and laughter in your houses and in the houses of my own people who share your faith. If you have anything that makes people so joyful, I want it."

Jesus implants within us a song of praise. "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name" (Heb. 13:15).

Henry van Dyke has described music as "worship putting on her garment of praise." Whether sung in the worship services of one's church or on any other occasion, the great Christian hymns and gospel songs afford the child of God a language through which he can express his thanksgiving and devotion to the Heavenly Father.

The Christian's song is a song of faith. "Whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith" (1 John 5:4).

A victorious faith is a singing faith. Martin Luther, writing of Christian music, said: "I am strongly persuaded that after theology, there is no art that can be placed on a level with music . . . The devil flees before the sound of music almost as much as before the Word of God."

Jesus give us a song for every day. "And lo, I am with you always, even unto the end of the world" (Matt. 28:20).

Jesus, Jesus, Jesus,
Sweetest name, known,
Fit for all longing,
Keeps me singing as I go.
—Luther B. Bridges

Oscar McNeil Dies

Oscar E. McNeil, member of Antioch Baptist Church, Route 1, Louin, died on December 21, 1964.

The Antioch Church adopted resolutions of respect as a tribute to Mr. McNeil. The Resolutions Committee (Leonard James, W. T. Montgomery, and Truman Phillips) stated, "While here on earth, Mr. McNeil was a friend to all, always ready to lend a helping hand to those less fortunate than he. He was our beloved brother, friend, and neighbor, and fellow church member."

A survey conducted by the Sindlinger Company, veteran market analysis and audience measurement firm, shows the average daily radio audience at the rather startling figure of 80.3 million adults.